

ADAHOONILIGII

(CURRENT EVENTS)

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Naabeehó Bikéyah Bikáa'gi 'Ólta' Ła' Náadahoodleelígíí Baa Hwiinít'í

Ólta' Ła' bináadeidoo'niłgo Naabeehó dine'é bá bininááhát'áhígíí hastąągo 'a'ąq haz'ą 'íiyisí naanish dadooleelgo yaa nídaat'í nihinant'a'í danilíinii. Ts'ídá 'aląąj' baa ntsáhákees nílíini 'éí: (1) díí k'ad 'ólta' nihee hólóonii 'átchíní daashj' néeląą'go bídahoghahígíí ts'ídá hada'deezbin-go 'ádadoolníł, 'índa Ła' dabilááhgóó dooleel; (2) jį'ólta' ha'nínígíí t'áá 'íiyisí t'áá bee náás hooldo. 'Éí dó' naadiin náhást'éigo shónáadeidoot'eel. 'ei kin chidí bee ndaadzįzígíí Ła' t'áá bił



District Grazing Committee and Advisory Committee of the Navajo Tribal Council met last spring at Window Rock. They are (left to right): Peter Yazza; Mrs. Anna Wauneka; Sam Jim; Howard Bogoutin; Sam W. Gorman; Seton Clark. Second row: Kee Tuly; Gene Price; Alfred Tachine; Ned Plummer; Denet Tsosie; H. T. Donald. Third row: Teddy L. Nez; Nevy Jensen; John Stanley; Hosteen Nez. Standing: Howard Gorman; Clifford Beck; Billy Becenti; Frank Bradley, Sr.; Chavez Coho; and Lee Tom.

Íléí 'adahwiis'ágóó Dibé Binant'a'í ha'níigo ndahaas'nílii dqądąą' Tsigháhoodzánígíí Naabeehó Binant'a'í Náhást'éí Sinilígíí yił 'átah siljį'. Kwii naháaztánígíí 'éí 'ádaat'í.

(Continued from page 1)

baa ntsáhákeesgo 'ákót'é. Classroom wolyéego bii' da'jólta'ágíí tádiin dóó bi'áq hastáq shó-néidoot'eel' áadi t'éiyá 'agháago baa ntsáhá-kees 'éi baq 'ákót'é. (3) 'Ashdla' nááhajj' 'ihoo'aah ha'níigo 'ólta'ágíí dó' náás kónáa-doolníí. K'ad 'álchíní daashj' néeláq' 'áaj' 'atah da'ólta', 'éidííí t'áá'áahádi míí d'óó bi'q' naakidi neeznádiingo bínéidoo'nií. (4) 'áádóó díí k'ad níléi Naabeehó bináhasdzo binaagóó kin dah naazhjaag' 'ahéehool'á. 'Ákóq' da'ólta' ndi t'áá 'ákwii biniyé hooghan dooleefíí doo bohónéedzq' da. 'Éidííí baq-go k'ad t'áá 'áadi, 'ólta' bit'áagi kin 'álchíní yíi' dabighan dooleefíí 'á' bá ndadoo'niígo 'áádóó kintahj' 'atah da'ólta' dooleef. 'Éi tsosts'idi neeznádiind dóó bi'q' 'ashdladiin yilt'éego 'áaj' 'ákót'éego 'atah náada'ólta' dooleef t'áá 'át'é 'ahíidzogo. (5) Neenzáa Nááhajj' Béeso bee nda'doonish ha'níigo ndeet'áné bee binda'azhnishgo 'ólta' háada-dilyaii dó' t'áá 'áatso chodeidoo'j'í. (6) 'áádóó 'índa Public Law 815 wolyéego níléi diné lq'í dah naazhjaag' 'ólta' bee bá 'ádahalne' dooleef ha'níigo ha'a'ahdi bee lq' 'azl'í'éé bi-k'ehgo 'ólta' 'ádahoolyaagóó dó' 'álchíní 'á' ndahidoohní. 'Áko díí kwii ch'idaast'áníí t'áá 'át'é chodooz'j'í d'go 'álchíní tseebíidi míí daats'í náada'ólta' dooleefgo 'aak'eego.

NEW EDUCATIONAL PLANS FOR NAVAJO RESERVATION

There are six expansions planned for the education program on the Navajo this year. These are; (1) to increase present facilities to over capacity; (2) to build 29 new day or trailer schools with a total of 36 classrooms (3) to increase the Special Navajo Program 1200 students; (4) to make available dormitory and classrooms space for 720 students to attend public schools in border towns; (5) to use new construction completed under Long Range Program; (6) and to use schools from Public Law 815. All together it is planned that 7,000 or 8,000 new seats will be available for Navajo children this fall.

'Shidine'é T'áadoo T'óó Danó'íni

By Alice John Bedoni

Arizona biyi'j'í kéyah bikáá' dahózhónígo 'adahwiis'áago yikáá' diné kéedahat'j'í d'éé' naasháago 'ádíshní díí. Shikéyah nilj'igo ts'ídá t'áá 'át'é 'ayóó 'óosh'níigo baa ntséskees. 'Áko díí k'ad Naabeehó niidliinii bikáá' kéehwiit'íníí, daalá yit'éego náás diikah lá. Bi-niinaa 'iinisinii 'éi kót'é: Díí níléi nihidine'é kéedahat'j'í góó k'ad hooghan 'ádahoolts'íisigo ba'álchíní bií hadadeezbingo dabighan t'áá'áahá góne'. Yá'át'éehgo shighan laanaa shj'í 'á' ch'ééh danízin, 'áko ndi doo bohónéedzq' da. Háálá bee 'ádahodooniíí t'áá bi'oh ho-

nee'q. Dibé t'éiyá nihíí bééhózingo 'éi t'éiyá dah yiilyéel doo bidoochíí 'át'éégóó. 'Índa diyogi 'ál'j'í bóólta'. Béesh 'ígaii bina'anishg' dó'. T'áá 'ákóníítsóóhígo nihíí bééhózin dóó t'áá 'áajj' t'éiyá dadíit'j'í. Nihidine'é doo da'íííta'ágíí baqgo díí kojí t'áadoo le'é bila-gána yee 'ághá nídaa'nahgo yee 'ahaiikahii doo bií béedahózin da. 'Ihoo'aah wolyéi ba-'álchíní nizhónígo yee 'ák'idadooldzi'éé doo yá dayoo'j'í da nihidine'é 'á'. 'Índa doo ha-zhó'ó yá yik'ítsidadiíkees da.

Ha'át'éegi da t'áá'á'í hooghaníidóó 'álchíní tseebíígo, díí't'éego daats'í dibé binaanish ha-níigo doo nahdi wó'níígoó baa hóch'j' dooleef. Na'nilkaad t'éiyá yich'j' sinil dooleef. Hooghan 'áhoolts'íisí ndi t'áá'áahá góne' danijah. Hooghan hotsaii, hooghan yá'át'éehii bi'oh honee'á, bikee', 'índa bi'éé', 'índa deidooyj'íí da t'áá 'áatso hojoobá'ágo bá nishódahoot'eeh. Dibé lá 'á' hólqo ndi ní, 'éi doo bííghah da. 'Éi baqgo t'áá 'áatsoní bee baa hojoobá'í nihidine'é. Díí k'ad 'álchíní díí'qo na'nilkaad yich'j' sinilíí. ts'ídá dahóváanii shq' 'ádeit'j'í. T'áá 'éidííí díí kojí naaltsoos dah yit'áatqo 'ihoo'aahíí bich'j' ninááná'nilao da shq' 'éi daanáánát'éé dooleef 'át'éé'. Charles Curtis wolvéé 'át'éé', Will Rogers véé da, 'índa 'as-dzání Curie wolvéé 'át'éé', Toscaninni véé da, díí t'áadoo le'é vee 'aahá dahideezj'qo binah-j'j' t'áá nííttéel 'át'éé' béédahodíízin. Dibé bi-kéé' na'adáaao daats'í háadi da t'áá 'ákót'éego ch'íhodoot'áat.

Kwii, Phoenix hoolvéegí da'ííniilta'áagíí ni-hinaanish 'ádadiilnííí t'áá hólqo 'át'é. Jó 'éi, díí 'ihoo'aah wolvéi nihidine'é bií 'íishj'ání 'ádadiilníí. Hazhó'ó vik'í tsídadootkos ba-'álchíní vá. 'Índa 'álchíní nda'nííkaadii 'ólta' doo bií béedahózinii hazhó'ó bee bií ndahodíilnih. Kódóó hazhó'ó vik'í tsínáadeeskéezgo bimá, 'índa bizhé'é léi' hazhó'ó yee 'ídidooníí. Haasha' yit'é, t'áadoo hodina'í kodi nihitah ndaakai dooleef díí níléi nda'nííkaad 'át'éé.

Jó nihí 'éi k'ad 'á' nihináat'ádaadzaa, díí kwii Phoenix Indian School hoolvéegi da'íí-níilta'áagíí. 'Azhá t'áá 'ashdla' nááhajj' ndi t'áá nízaadaqóó 'ídahwiil'áq, 'á' 'ákót'éego baa ntsídeikees. 'Éi baqgo nihidine'é bee bií nídahodíilnih. 'Ihoo'aah wolvéi ts'ídá t'áá 'ákónéehé nídzhdoo'féé' 'át'é dabididíí'nií. T'ahdoo ts'ídá lq'í honááhah dago 'ólta'j'j' 'ajiqháahqo yá'át'ééh. 'Éi ts'ídá t'áá yíni 'át'éegi 'ihoo'aah.

Díí kwii t'áá 'ashdla' nááhajj' da'ííniilta'ágíí baa hane'. Binahj' 'ihoo'aah wolyéi

(Continued on page 3)

ADAHOONILIGII

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(Continued from page 2)

bik'í tsízdółkeesigi 'át'é. Tsosts'id náahai yéé-dáq' kwii Phoenix Indian School-gi 'átchíní 'ashdla' náahaijii' 'ihoo'aah ha'nínigíí biniiyé nii'nil. 'Éi k'ad naaki 'atkéé' yikah nahjii' haakai 'ólta' yíghah da'asłjii'go. 'Áko 'éi t'áa 'altso k'ad t'áa bééhózinigo nidaakai. Yá'a-t'éehgo naanish yik'i dahiikaigo k'ad t'áa 'altso ndaalinsh. 'Ałnii' biláahgo daats'í naanish da'ilinií dayótq'. Bilagáana bi'ólta'jii' 'ólta' bíghah da'dzistłjii'ii haláahdi 'a' bich'jii' nda'iil-yéego ndaalinsh. Nléi ndaakaigóó 'éi k'ad kót'éego baa hane'. Náahást'éidiin yilt'éego 'ólta' yíghah da'asłjii' kodóó—

1. Tseebíi yilt'éego 'éi k'ad naanish bá 'adaadin lá ni'.
2. 'At'ééke nidilt'éego diné bee hazłjii'go k'ad 'áajii'.
3. Tseebíi yilt'éego 'éi nááná'ahdi náa-da'ólta'.
4. Naaki 'éi kéyahgóó 'anáát'ázh.
5. Naadiin táa'go 'éi k'ad nléi siláoodi 'atah ndaakai. 'Éi ndaalinsh 'át'éé' 'áádéé' hágo dabi'doo'niid lá. 'Áko ndi nináhaaskaigo naanish yéé t'áa nídeidołtsotłgo bee bá haz'q'.
6. Naadiin náahást'éi naanish dayótq'. Ni-náhaháahjii' \$2,500 náadayiitłbijhgo.
7. Dii' ts'áadah yilt'éego 'éi \$3,000 náadayiitłbijh nináhaháahjii'.
8. Táa' yilt'éego \$3,000 dóó níwohji' bi-láahgóó náadayiitłbijhgo k'ad ndaalinsh.

'Áko díi k'ad 'ákódaat'éhigíí bee nabik'í tsáhákeesgo 'ólta' yíghah da'asłjii'ii 'ałnii' biláahgo naanish yá'át'éehgo bee 'iináanii dayótq'go baa nitsáhákees. Jó 'éi \$2,000 dóó níwohji' dego hodees'áago náahábjiigíí 'ákó-t'é.

Dibé bikéé' na'adájii daats'í 'ákót'éego hach'jii' 'iní'doolłdii? Dooda shq'shin. Díi k'ad 'ákódaat'éhigíí nihidine'é, nihik'isóó, 'índa bił k'éedahoht'inií da bee bił daholne'. Díi ashdla' náahaijii' 'ihoo'aah ha'nínigíí doo naanish t'éiyá bíhoo'aah da. Naaltsoos hodees'áádóó nléi ch'iyáán bee 'atah yá'áhoot'éehii'jii' nihool'áago bídahoo'aah. Ha'át'é' 'ádingo diné t'áa yigáát shíi bił 'ahéedahojoolzijiigóó da bee nda'nitin. Kodóó baa hózhógo ch'ihoo-áago 'át'é. 'Aadóó bídahoo'aahii lq'í bił naa-t'í'.

Wáashindoon 'éi k'ad díi 'ólta' naagháagi t'áa 'i'iyisii yéego nihá yaa yinit'jii'. 'Ólta' bee 'ádadoolniił biniiyé béeso daashjii' néelqá bá sahdii ndadeest'q'. 'Áko díi k'ad 'ólta' wolyéii t'áa 'ániitso nihá 'ashja da'iilaa. Sha'átchíní 'ólta' ch'ééh bá biká 'iit'jii' ha'nii dooleetłgíí 'éi doo bohónéedzq' da. Ha'átchíní dahólóonii doo 'ólta'jii' ndajiiniitł dago t'áa 'altso hats'qá' baa dáahodiildóóh nílł. 'Éi baqgo díi t'áa 'át'é hazhó'ó nihidine'é bee bił nídahodiilni nílááh kéyahdi nináhaakaigo. Háálá kojii' t'áa náas 'ooldahí nás 'ooldah 'éi bee 'át'é. 'Ałk'i-dáq' yéé k'ehgo ha'nínigíí 'éi k'ad doo bíghah da. Indians wolyéii ts'ídá 'áttsé díi kwii kéyah yikáá' ninidéel ha'nígo baa hane'. 'Íidqá' nihí 'áttsé hosiidłjii' lélí ha'át'íi biniiyé 'ólta' bich'jii' ni'daniidłjii'go 'áajii' bee 'akéedéé' yikah dooleetł. Jó 'ákwii hazhó'ó baa nitsídaahkeesgo bee 'ahit daholne'.

T'áadoo le'é 'teeyi'di dahólóonii, tókq'í, nítch'i 'ikoni, 'índa helium, uranium da daolyéego nihikéyah bikáá'góó 'teeyi' dahóló. Bina'anishgi, 'índa 'ádoolniitłgo bee 'a'doodłtłgíí doo nihit bééhózinigíí baqgo, bilagáana 'áajii' yiniyé 'éedahósinií t'óó baa dahidiit'aah. Nihitsitłké'é, 'índa nihich'eeke' da yiniyé 'idahoht'aahgo t'áábí nihá yindaalinsh dooleetłéé ni'. Háadi 'ákódaat'éhigíí biniiyé 'idahoht'aah? Jó nléi bidziilgo da'ólta'góó, 'índa naanish bídahoo'aahgo da'ólta'góó da t'áa 'altso 'ákódaat'éhigíí bídahoo'aah.

Díi k'ad nléi nihikéyahdi nináhisookaigo nihidine'é bee bił dahodoolnił díi kwii Phoenix Indian School hoolyéego 'ólta'ágíí. Daayit'éego, daanízahjii' 'ihool'qá', 'índa kwe'é nináadahaaskaii daanízahjii' 'idahiidoł'áátł, 'ákódaat'éégóó hastóí nihinant'a'í danilinií bee bił ndahodoolnił. Díi 'ashdla' náahaijii' 'ihoo'aah ha'nínigíí bee bił daholne'. Daayit'éego naanish bídahoo'aah, 'índa 'altso da'iitłta'ii k'ad daayit'éego 'a' naanish dayótq', 'éi bee bił daholne'. Kwii 'ólta' bíghah 'ajit'eeh dóó níwohji' naanish baa ch'ijgháah ndi t'áa

(Continued on page 4)



This is the 1954 eighth grade graduating class of the Fort Defiance-Window Rock Consolidated School.

Front row (l. to r.): Bernice Jean Hubbard; Karen Jean Morken; Shirley Ann Lizer, Secretary; Lenora Ann Dyer; Betty Jean Watchman; Anna Mae Begay; Rose M. Wilson; Iris R. Curley; Mary Bernadette Bet. Second row: Mr. Paul C. Sowers, Teacher; Dean Jones; Eugene Herman Price, President; John E. Owens; Samuel F. Begay; Calvin Tsosie; Charley Herbert Nex; Andrew Watchman; Laurita Watchman. Third row: Elena D. Hawthorne; Irene C. Williams; Marilyn Watchman; Johanna Begay, Vice-President; Rose Ann Arnold; Annie Jean Scott; Ella Mae Yazzie; Rose Helen Curley. Fourth row: Bennie Watchman, Treasurer; David Folsom; Frank H. Begay; Raymond Watchman; Freddie Franklin Begay; Leon Larry Etsitty.

'Áłchíní kwii naazínígíí Tséhootsooígíí 'ólta tseebííj' nihool'áhígíí yííghah da'asíj'ii 'ádaat'í.

(Continued from page 3)

haa'áháyáqgo, bá'ólta'í daníłíníi da ła' haa náadanitaah łaeh. Nizh'níłta' bijííłdóo doo t'óó nílááhgóó hwi'íilníníh da. Hazhó'ó hasht'e' nizhníyá bééhoozjígíhgo 'índa hak'i dahidikááh. 'Ákót'éego 'át'é díí naanish bídahoo'aahjí. Díí 'ákódaat'éhígíí t'áá 'áłtso nihinant'a'í bee bíł dahółní'.

Kóq k'ad 'íhoo'aah nihá 'ashja da'ósin nihá 'óólzin. 'Ákoósh shíísh shik'ehdi nohsingo t'óó hooghandi soodáa dooleet? Jó 'ákót'éego t'óó nihaa hojoobá'í 'ídíí'níłzin. Té'é'í wolyéii, 'índa 'ats'íís yáqah dah dahoyooł'aakíi da t'óó bá 'ák'i nda'íit'ó' nahalin, bee 'ák'i diildziłtíi doo bééhoniilzinígíí baqgo. 'Éí baqgo 'ólta' wolyéii ts'ídá nihá yá'át'ééh. 'Éí baqgo yéego niha'áłchíní 'ólta' bídaahníł danihi'di'nf. Bł.

niiyé 'ólta' bee nihich'í' yádaati'ii kwii ła' nihá 'áłkéé' nináánish'níł: (1) Nahasdzáán bikáá' t'áá 'ákwiíj' nahalingo łaago 'aná-hoo'níł. Nihí dó' t'áá 'éí bik'ehgo t'áadoo le'égóó 'ádá nda'íilkid. Kéyah reservation wolyéego nihá hahoodzooígíí 'ákót'é. Ch'óósh-dáqđq' yá'át'éehgo bee hinii'ná, k'ad 'éí doo nihíneel'áq da. (2) 'Ółta'jí 'éí t'áá 'ákónéehé. Yá'át'éehgo bee da'íinánii yee nanihinitin, kéyah dóó níwohjí' t'óó'góó bee da'íinánii yínanihiniłtin. (3) 'Ajííłta'go, naaltsoos da bééhojísingo, kodóó yá'át'éehgo náásgóó 'ádá tsíhookos, 'éí binahjí' 'ádahwiit'áát. (4) 'íil-ta'go kóq t'áadoo le'é bee da'íinánii nihiké. yah bikáá' dahółónígíí bineilnishgo bee yá'á-t'éehgo hinii'ná 'ádi'diilnít, biniiyé 'íhwiil'áq-

(Continued on page 5)



Leisure time in the Boys' Dormitory at Chemawa. These boys are in the Special Navajo Program.

Chemawa Indian School hoolyéedi da'ólta'ágíí kwii ła' bighan góne'é sikéego bikáá'. 'Ashdla' naahaiji' 'ihoo'aah ha'nínigíí dayółta'ágíí ła' 'át'í díí 'ashiiké.

(Continued from page 4)

go. (5) t'áá 'áłch'íí dígo naaltsoos da t'éiyá nihił béełhózin ndi doo nihiniłto'ígóó 'iiná bił 'ahaa ch'ídiikah.

'Éidígíí bąqgo nihił, díí k'ad Phoenix Indian School hoolyéegi nihił da'íiníshta'ágíí ńléi nihiłkéyahdi nináhiisookaigo díí 'ólta' naagháagi nihiłdine'é bee nídahodoołnih. 'Áłchíní 'ólta' yaa dahiniséego t'áá 'áko 'ólta'jji 'ahi'niilgo yá'át'ééh. 'Íhoo'aah wolyéii ts'ídá t'áá 'íiyisíí biká choo'j niyée'ii 'át'é, 'éí bąq 'ádish-ní.

SHIDINE'É T'ÁADOO T'ÓÓ DANÓŁ'INI.
'Ahéhee' nihiłch'í' haasdzií'.

DON'T LET MY PEOPLE DOWN

By Alice John Bedoni—Phoenix Indian School

I come from a land of ever-changing beauty....THE GREAT DESERT OF ARIZONA. I love every inch of it, but I as well as my people, must live, produce and grow upward. The homes of my people are small and overcrowded. Our mainstays are sheep, rugs and jewelry.

Our parents are uneducated, and know almost nothing about progress being made by our white neighbors. They are unable to understand what the word "education" could mean to their children.

Out of a family of eight children about half will herd sheep, sleep in crowded quarters and become poorer because our economy can no longer support them. The four left on this beautiful desert are the cream of our parents' children. What could these talented young people do in the present civilization if introduced to the best in books, music, art, science and economics? Who knows but what a Charles Curtis, Will Rogers, a Curie, or a Toscani roam the desert herding his sheep, guiding his lead goats or seeking the companionship of his sheep dog.

We, here at the Phoenix Indian School, have a very great job to do. It is to teach our parents what an education will mean to them and all their children. We must stir within our sheepherding brothers and sisters a desire to learn. A desire to learn more about the outside world in which they may, at no distant date, find themselves a member. Give them a desire so strong that they will let their wishes be brought to the attention of their parents. Let us carry our messages of a BETTER

(Continued on page 6)

(Continued from page 5)

EDUCATION to our families and make this message so strong that it will shake them like an earthquake—shakes them from their indifference—cause them to come to school and put forth greater effort to make the progress of which they are so capable.

We have seen magic performed here at the Phoenix Indian School during our five year stay. Let's blaze a trail to every HOGAN and SHEEP CAMP telling DINEH our people about the benefits of an education so that our relatives may come to school and come early enough to acquire a real education.

A few examples of what FIVE YEARS OF EDUCATIONAL EXPERIENCES HAVE MEANT TO US will best explain to our people why an education is important. Our accelerated five-year program for Navajos was initiated at the Phoenix Indian School seven years ago. Today most of the graduates are able to make a living and, in over half the cases, are doing better than contemporary white graduates from our public schools. Let us review for some of those who have done better than the majority of students who have spent many years in school. Since we have had only two graduating classes numbering ninety students, we are proud to report the following results of our Off-Campus Employment program:

Of the ninety graduates-

1. Eight are temporarily unemployed.
2. Three girls are married and are housewives.
3. Eight are taking further educational training.
4. Two are helping at home on the reservation.
5. Twenty-three are in the armed forces. All of this number were working before entering the service and many have reemployment rights. All were earning above \$2,000 a year when they answered the call to duty.
6. Twenty-nine earned up to \$2,500 a year.
7. Fourteen earned up to \$3,000 a year.
8. Three earned over \$3,000 a year.

Over fifty percent of the graduates are in a good-living bracket as they make between \$2,000 and \$3,000 dollars a year.

Will sheep-herding pay as large a return in dollars and cents as will training at a boarding school for even five years? Present the above facts to your parents and urge them to give our younger brothers, sisters and other relatives and friends an opportunity to attend school. During our stay at the school we learn more than just getting ready for a job. We learn about proper foods to eat, keeping healthy, how to get along with others and how to have FUN IN ALL WE DO.

The United States Government will do more for our people next year than has ever been done before. Millions of dollars will be spent to send ALL the Navajo children to school. If our parents hold to the old way of keeping some of the children at home to herd they will miss their chance for a real education. We cannot again expect such generous treatment if we let our young people down. WE MUST EDUCATE OUR PARENTS TO SEND OUR BROTHERS AND SISTERS TO SCHOOL so that they may move forward with the rest of the young people of this great country of ours. We are called the FIRST AMERICANS. BUT WE ARE AMONG THE LAST AMERICANS EDUCATIONALLY.

Oil, gas, helium, uranium and other undiscovered wealth lie at our door, but because we are untrained, we must leave the development of our wealth to educated, and trained white people. We need to get

knowledge about our natural resources and how to use and to develop these resources. Where can we get this knowledge? At school where we may learn and make preparation for filling all types of jobs and professions.

Go home this spring. Tell your parents and Navajo leaders what the Phoenix Indian School had done for you and what it will do for others. Tell them about our high school, our Special Navajo Program, our trades, our off-campus employment program, our social activities fellowship groups, job-placement and follow-up work for five years after we have been graduated, and are on the job.

With so much offered the young Indian people today, can you as students sit calmly by in the hogans and summer camps and watch your parents keep the brightest among you on the reservation to become life-long shepherds with poor health and low economic standards? You know the Indian's need for education as well as I. I have told you why ALL Navajo children should go to school, but let me repeat the "why" they must go to school: (1) times have changed. We must change too. Our reservation will no longer support us; (2), school prepares us to live better either on or off the reservation; (3), with education we are more able to understand, plan and care for our interests; (4), we will learn how to develop the raw materials of our reservation; and (5), we can meet life with a smile because our training will have given us confidence and a feeling of security.

You, members of the Phoenix Indian School, go back and tell OUR PEOPLE THE TRUE MEANING AND NEED FOR GETTING AN EDUCATION. Tell them we must go forward with the speed of this age, convince them that each child should be in school regularly.

DON'T LET MY PEOPLE DOWN.

I THANK YOU.

Dagdaq' 'Atah Da'azli'go Baa Dahwiinist'jidii

Naabeehó binant'a'í béesh baqah dah naaz- 'ání dabidii'níníqíí t'óó daqjii' ch'ééhoolzhiizh yéedáá' Tséaháhoodzánígi 'átah daazli'go yaa nidaast'jidii t'ahdoo 'aktso baa hane' da díí naaltsoos bikáa'gi. 'Éí 'íidáá' nihahastóí yaa nidaast'iid yéé kodóó kót'éego bighááh náádét'i'. 'Akót'éego t'áadoo le'é nihastóí yaa nínádaat'ijhii t'áálahij' t'áá 'át'é díí naaltsoos bikáa' baa hodoonihíqíí doo bohónéedzág da. Díí naaltsoos hane' bee hahidéhíqíí 'áts'ísigo 'ádeínohsin da nihítní 'atdó' nílááhdéé'. 'Áko t'áá 'íivisíí t'óó ch'ídaast'ánigo baa hane' ndi doo bííghah da.

Kónááhoot'éhé Daaqo Naaltsoos 'Anáádaha'niit Dooleelígíí.

Hastóí béesh baqah dah naaz'ání danilínií 'afnánákahígíí bich'i' nááhoolzhishgo 'át'é níigo kwii yaa ch'íhoni'q Tségháhoodzánídóó bilaqána Mr. Robert Young wolyéego 'atah naat'áanii nílínígíí. Kónááhoot'éhé daqjii' ch'ééhoolzhiizhgo, Wóózhch'íid wolyéhígíí bi-ni naaltsoos 'ahí'nííqíí baa nínáá'dooldah ní. Díí k'ad naaltsoos 'anídaha'niitígíí t'áásh 'áko-

(Continued on page 7)

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t'éeego nihił yá'adaat'ééh dabi'doo'niid hastói. 'Ákwii yaa nidaat'jigo t'áa nizaadgóo nabik'i-yáztí'. Díí hastói naaltsoos bá 'adaha'níłtíi naaltsoos yik'i naazdáhígíí 'éí t'áa 'altso bił yá'adaat'éehgo yee hadaaszíí'. Bik'ehgo hoo-gáát nilíinií bá 'ałkéé' sinilígíí t'áa 'altso bił yá'adaat'éehgo yaa nitsidaakees lá. Jó díí 'ááłyiłní: (1) naaltsoos 'adayiiníłtíi 'áłtsé naaltsoos bá hadadiłne'ígíí 'éí t'áa 'áakót'éé lá; (2) 'inda níléi hoodzo t'í'óó'di diné naanish yiniyé dah naazhjaagóo hastói náhást'éí sinilí dabiłi'íníígíí naaltsoos 'adaha'níłtíi yaa 'adahalyá yiniyé 'atnáá daakahígíí dó' 'éí t'áa 'áakót'éego bił yá'adaat'ééh lá; (3) 'Áádóó 'inda naaltsoos 'adahaas'nilígíí kodi Tséghá-hoodzánígi 'altso 'álah 'ánál'jigho 'atdó' díí hastói náhást'éí sinilí danilíinií nínáadayóltah dooleet.

Kwii táa'go 'ałkéé' bik'i náánásdzohígíí dó' baa dahwiinist'jíd. 'Atdó' díí naaltsoos 'adaha'níłtíi bił naat'i'. Jó 'éí: (1) hastói béesh bąqđ dah naaz'ání danilínígíí k'ad tsosts'idiin dóó bi'ąq díí yilt'é, 'éidígíí yaa kónályaago daats'í yá'át'ééh hodoo'niid; (2) 'inda níléi diné bitahgóo hastói táa' naaznilí danilíinií 'álah 'ánida'iil'jighóó dó' t'áa 'íiyisíí díí hastói Tségháhoodzánígi 'álah nádleehegi 'át'éego binaanish bá bééhózin dooleet hodoo'niid, 'áádóó 'inda (3) Chairman wolyéego 'aląqjį' dah sidáhígíí daats'í 'atdó' hastói ła' 'aląqjį' yił dah sikée dooleetii Vice-Chairman ha'nínígíí, 'éí daats'í t'áa bí ła' yik'i hidiilniih dooleet hodoo'niid.

Constitution wolyéhígíí dó' t'áa hahí Naabeehó naaltsoos ła' bee bá nidoonah. 'Éidígíí baa hwiinít'jigho 'inda díí hastói béesh bąqđ dah naaz'ání ła' béedidoo'nił ha'nínígíí bééhózin dooleet. Táa' naaznilí ha'níigo 'álah 'ánida'iil'jighígíí dó' díí constitution wolyéego bee hadoot'ihii t'áa 'atah bik'i yisdzoh. 'Éí 'áadi 'inda bééhózin dooleet. Chairman dóó Vice-Chairman t'áa bí yee 'ahíidoo'ash ha'nínígíí dó' t'áa yá'át'éehgi 'át'éego yee hadaaszíí' hastói. Háálá t'áa bí yee 'ahíi'áazhgo 'éí t'áátáhá góne' binahat'a' siláa dooleet. 'Áájįgo yá'át'ééh hodoo'niid.

Hastói náhást'éí sinilí ha'nínígíí dó' baa hwiinist'jíd. 'Éí daats'í t'áa níléi diné bitahdęę, hastói baa dahodzódlíi níná'nił dooleet hodoo'niid. Béesh bąqđ dah naaz'ání danilíinií daats'í bitahdóó ła' níná'nił dooleet ho'doo'niid. Nt'ée' Mr. Young 'áníigo díí náhást'éí sinilí ha'nínígíí t'áa 'éí executive committee wolyéhígíí 'át'é ní. 'Áko hastói béesh bąqđ dah daas'niilii t'áa bitahdóó ła' bits'a ná'nilgo

'éí yá'át'ééh ní. Háálá hastói béesh bąqđ dah naaz'ání 'álah nádleehego t'áadoo le'é yich'jį' dabił'áago t'éiyá kwii binaanish ndaat'i' 'éí bee 'át'é ní. T'áa haniik'eh doo ha'át'ihii da 'ázhdooliłtígóo bee haz'ą ní.

'Atiin Binda'anishgi:

'Atiin binda'doonishgo 'ałkéé' sinilígíí dó' baa hwiinist'jíd. Hastói béesh bąqđ dah naaz'ání danilíinií ła' níléi ha'a'ahgóó Indians Binant'a'í yich'jį' naaltsoos 'adayiłtaa lá. 'Éí díí 'íiyisíí da'nítiinií bits'a nida'aztiin nahalinígíí tsxjįtgo nihá binda'doonish daanłigo yee naaltsoos 'adayiłtaa lá. 'Éí kwii níléi bit'aahdi 'atiin binda'doonishgóó baa ndahwiinist'jídąq' hach'jį' yéelta'. Díí k'ad 'atiin bida'ínishígíí Advisory Committee yee łą da'ast'jį'ii 'át'é hodoo'niid. 'Aadóó 'éí níléi ha'a'ahgóó bił 'éélyaago 'áadi Bureau of Public Roads wolyéego 'atiin yindaalnishii yaa nínáadaast'jídii 'át'é hodoo'niid.

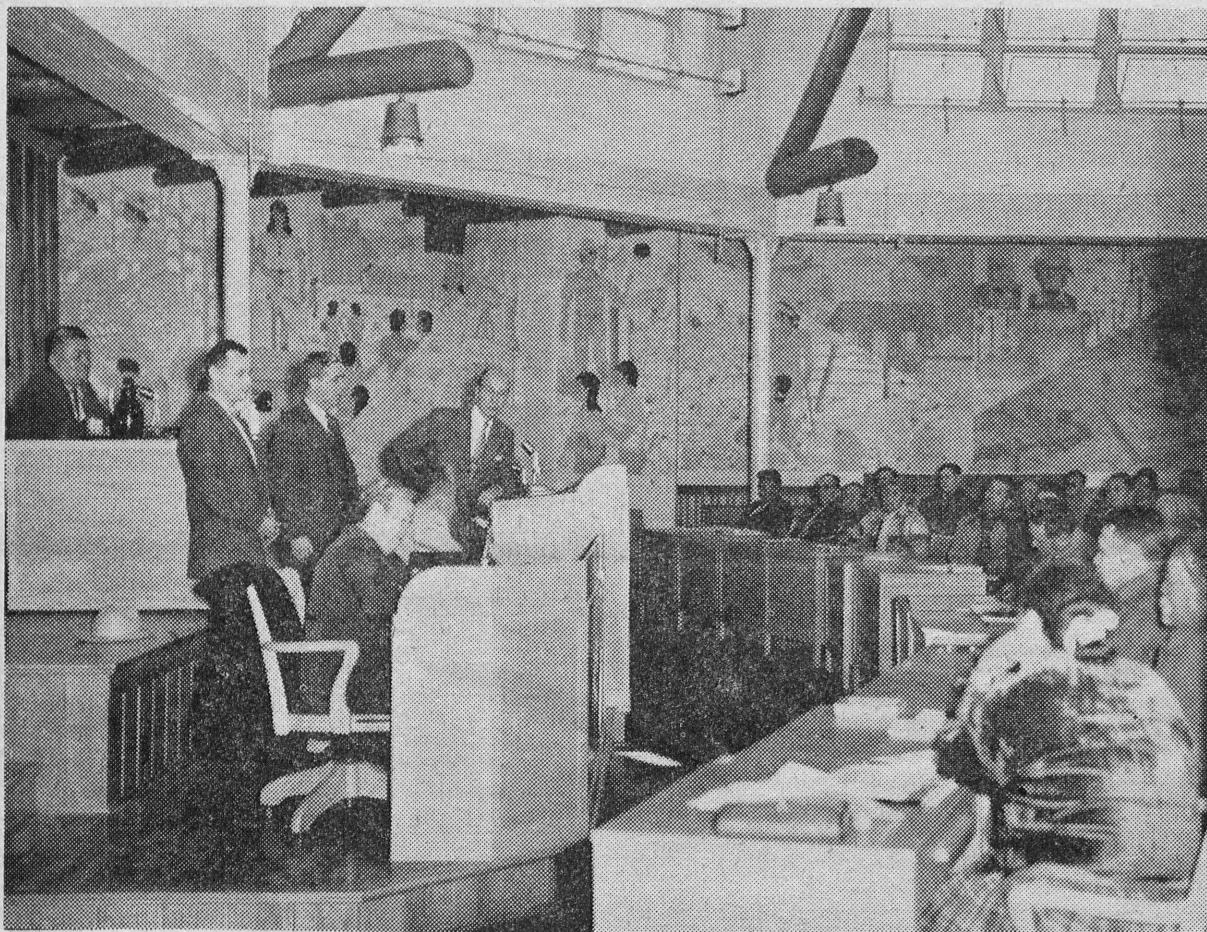
Bilagáana Mr. Sandridge wolyé 'éí 'áníigo díí béeso 'atiin bee binda'anishii naanish náas yit'ihígíí t'áa 'éí bik'ehgo nihá náas yi-níłtíi 'át'é ní. 'Ákot'éego bi'oonishgo doo hózhó biyahóyee' da níigo yaa nahasne'. Contract wolyéego bee 'adá nihodeet'ą niljįgo na'anishjį 'éí béeso ts'ídá łą'í bik'é 'ahinidéeh ní. 'Áádóó díí 'atiingóó ndaalnishii k'asdąq' t'áa 'át'é Indians danilíinií t'éiyá ndaalnish. T'áa 'éí bee naanish bíhoo'aah niljįgo naat'í'ii 'át'é ní.

Naabeehó Binahagha' Naaltsoos Bikáá'

Sinilii:

'Éé' neishoodii, Father Berard Haile wolyé Ts'ihootsodóó, 'éí kwii ba'adeet'ąqgo t'áadoo le'é Naabeehó binahagha' danilíinií naaltsoos yee niinínílígíí yaa nahasne'. Díí Naabeehó binahagha' danilíinií 'álah 'álnéehgi binaanishgo 'ashdladiin dóó bi'ąq táa' nááhahí ní. 'Éí k'ad béeso naagháagi bee bi'oh neesh'ánígíí bąqđgo k'ad t'óó bee nihiłhwiiséłní' ní. Béeso ła' biniiyé ndadinoh'aahgo hazhó'ó naaltsoos bee nihá noot'áát hałní. Díí diné binahagha' ha'nínígíí 'éí Hozhójį wolyéi 'atah naaltsoos bik'i nááháasdzo lá. Hooghan biyiin ha'nínígíí da 'atah bik'i sinil jini hane'ígíí t'áa bił ní-t'įgo. Hooghan hadilnéehgi t'áa 'altso hane' bił ní-t'įgo yaa halne'. 'Aadóó níléi kéyah bikáá' 'adahwiis'áágóó Naabeehó dine'é ndaaz-déelgóo da bee bééhózingo naaltsoos bik'i sinil lá. Díí k'ad hane' nihá 'álah 'áshtaaígíí Navajo land claim wolyéego níłahdi nályééh. Wáashindoon bee bich'jį' naaltsoos niłtsósígíí 'atah dadoo'áát nihił ní. Díí bee 'ák'į nda-

(Continued on page 8)



Drs. Deuschle, McDermitt and Musehenheim spoke to Council in February. They told of the wonderful treatment and cures of Tuberculosis with new drugs.

'Azee'íit'íní 'ádaat'í kwii naazínígíí. Jéi 'ádijh wolyéii bich'í' 'azee' nilínií 'ániid nááhásdlí'ígíí yaa dahalne'go bikáá'. Biyi'jii' yáti'í yich'í' sizínígíí Dr. Musehenheim wolyé. 'Ata'gi sizínígíí 'éi Dr. McDermott wolyéé lá. Tséhootsooí dóó 'azee'íit'íní Dr. Deuschle wolyéhígíí dó' 'ákwii sizí.

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dootdzit ná'yéé dayinohkeedígíí nihá baa hwiinít'ijhgo hałní.

'Éi 'ákót'éego hastóí t'áá nizaadgóó nayik'í yádaasti' dóó bee nidi'doojahji' 'ahoolzhiizh. Díí hane' dóó nihinahagha' nilínígíí hazhó'ó naaltsoos nihá bee hadinóodah, 'éi kwii béeso tádiindi mííl bá ndadiniit'á daanínígíí 'ashdladiin yilt'éego yee nidííjéé'. Dooda danohsinígíí nínáádoojeeh hodoo'niid nt'ée' 'éi tsee-bíłts'áadah 'ákót'éego yee deizí'.

TRIBAL COUNCIL BUSINESS,

March 1954 (Continued)

Election 1955

Mr. Robert Young, Assistant to the Superintendent brought up the Tribal election to be in March 1955. The Councilmen were asked whether they were satisfied with the revised election methods. Much discussion resulted. Every councilman was satisfied with the picture ballot. They were also satisfied with the methods used in the election. These methods included: (1) the system for registration; (2) the use of the Advisory

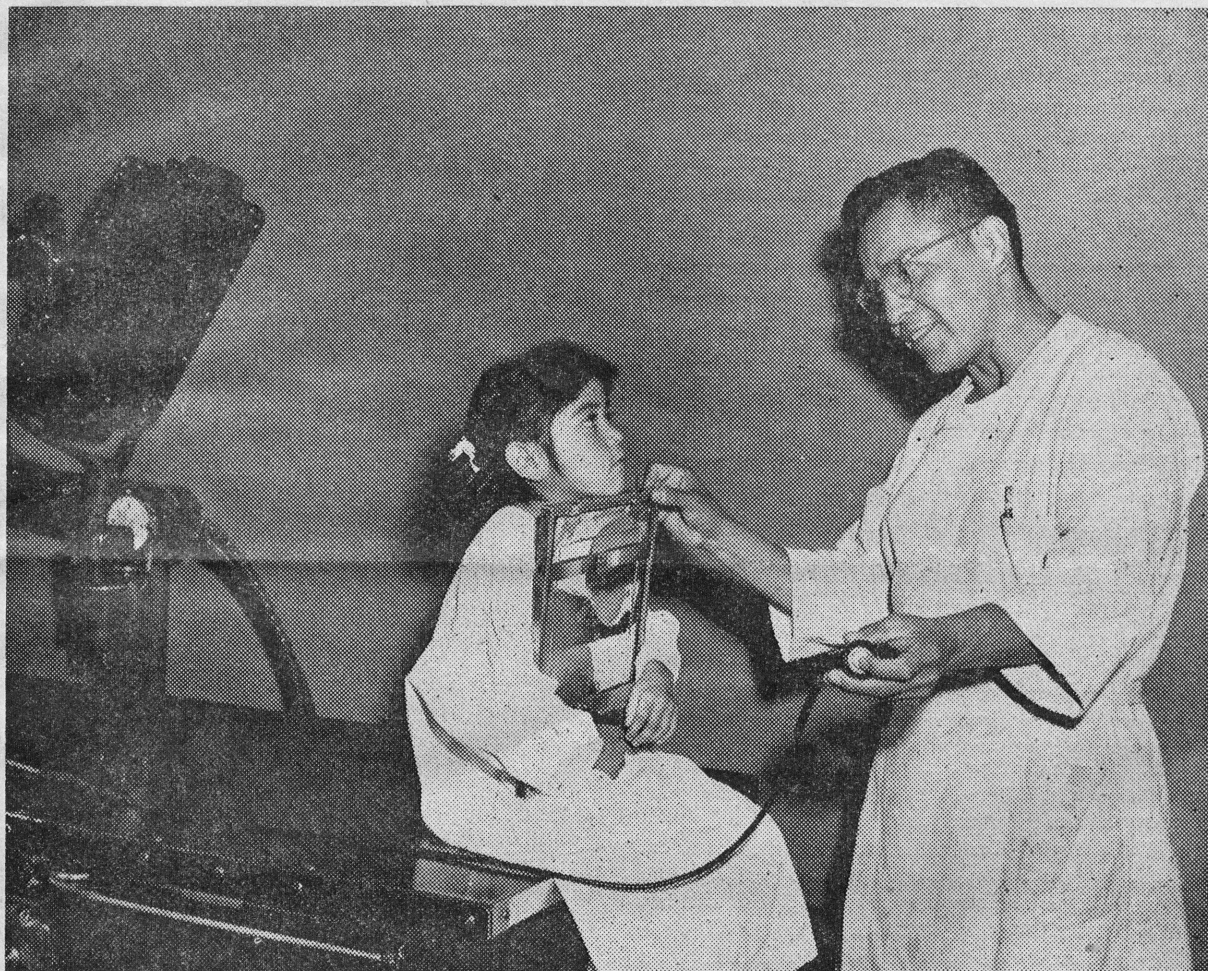
Committee at off-reservation voting places; and (3) the use of the Advisory Committee to recount all ballots after election.

Several problems were studied by the group which were related to the election. These included: (1) the proposition that the number of council members be reduced; (2) the official recognition of chapters as a part of Navajo Tribal government and (3) whether the candidate for Chairman should continue to pick his running mate for Vice-Chairman.

The reduction of the number of Council members is to be talked over at time constitution is discussed. This will be done as soon as the constitution is ready to be taken to the people. Chapter functions are contained within the present proposed constitution. It was felt that if the Chairman chose his Vice-Chairman running mate that they would be a better team. It was therefore agreed that the Chairman should continue to choose the vice-chairman.

The question of whether the Advisory Committee should continue to be elected from the Council was discussed. It had been suggested that the Advisory Committee could be elected by the people. Mr. Young pointed out that the Advisory Committee was an

(Continued on page 9)



Mr. Phillip Dixon taking an X-ray. This was made at the Crownpoint Hospital, Crownpoint, New Mexico.

'Aghá da'dildlaad wolyéhígíí binjilnishgo bikáá' kwii Phillip Dixon, t'áá Naabeehó niljigo 'ákó-t'éego binaanish niljį lá k'ad T'iists'óóz Nídeeshgizh hoolyéedi 'azee'ál'jį góne'.

(Continued from page 8)

executive committee. It served only to carryout the instruction of the Tribal Council. Also it could do only what the Tribal Council allowed it to do. Therefore the membership should come from the Council.

ROAD CONSTRUCTION:

The matter of road construction priorities was discussed. Some councilmen had written to the Commissioner to get funds diverted to secondary road. It was pointed out that the Advisory Committee had approved the construction plans. These plans were sent to Washington then to receive approval by Bureau of Public Road and others.

Mr. Sandridge pointed out that reservaton roads were being done on force account. He said that it was costing 25 percent less to build them this way then by contract. He further pointed out that 90 percent of the people doing the work are Indians. This force account method therefore gives Navajos and Hopis a chance for training and employment.

NAVAJO CEREMONIAL PUBLICATION:

Father Berard Haile of St. Michaels appeared before the council. He told them that he had worked for 53 years collecting Navajo legends, stories and ceremonials.

However, he pointed out that he did not have enough money to publish the work. He also told how these writings could be used to help prove the Navajo land claim. For example in the Blessing Way there is the Hogan Song. This song tells how the hogan is built. It tells of two stabs of stone at the entrance. Therefore these stories would prove that Navajos had lived at a place. This would be true even though nothing else remained.

Many other interesting stories were told about this work. In the end the council voted 50 to 18 to allow \$30,000 for printing these ceremonials.

Charlie DeJolie Be'eldiila Sinildi 'ólta'

'Ashkii ła' Charlie DeJolie wolyé naghái K'ai' Bii' Tó hoolyéedéé' naagháago k'ad University of New Mexico hoolyéedi 'atah 'ólta'. T'ah 'áts'iisigo Tó Naneesdzizídóó 'ólta' yaa hááyá. 'Áádóó Be'eldiila Sinildi Wááshindoon bá 'ólta'ágí náánásdzá. T'áadoo le'é bídahoo'aah danilíinii t'áá 'áltso nizhónigo yitah yigáaígíí bąągo híléi ha'a'aah biyaadi New Hampshire hoolyéego hahoodzooígíí bi-

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(Continued from page 9)

yi'di Phillip Exeter Academy hooleyéego 'ólta' ákqó doogáát hodoo'niid. 'Éi t'áá 'át'é bá bi-k'é na'ilyáago 'ákqó 'ólta' yiniyé naayá.

'Aadi t'áá 'ákót'éego yá'át'éehgo náá'íltá'. 'Aadi 'ólta' yíghah 'askíí'go kodóo t'áá Naabeehó dine'é bibéeso t'áátáhádi mííl bííghahgo bá ha'nilgo 'éi yik'é náásgóo náá'íldóoltah hodoo'niid. Lahdégé' dó' táadi neeznádiin béeso bá niilyá Be'eldíila Sinildi. Díí t'áá 'átah t'óo bee bíká 'o'oolwodii 'át'é. 'Éi doo nát'qá' ninéidoodléel da. Master's degree wolyéhigíí yiniyé náá'ólta' lá k'ad.

'Éi 'ákódzaa dóo 'inda gha'diit'aahii biniyé náá'íldéeshtah ní jini. 'Áádóo shíí 'inda nihaa nídoodáatgo daashíí yit'éego yee nihiká 'a-doolwol.

CHARLIE DEJOLIE ATTENDS NEW MEXICO UNIVERSITY.

Charlie DeJolie's home is at Kaibeto, Arizona. He began school at Tuba City. He then went to Albuquerque Indian School. At Albuquerque he made such a good record that he was chosen to go to Phillip Exeter Academy, Exeter, New Hampshire. At Exeter all his expenses were paid because of the good record he made at Albuquerque.

While attending Exeter he made another excellent record. After graduation the Navajo Tribe has given him a \$1,000 annual scholarship and the government has given him a \$300 tuition grant to study at the University of New Mexico. Neither of these must be repaid. In the future he hopes to get a Master's degree and then study law.

Charlie's greatest ambition is to become a lawyer. Then he will return to the reservation to help his people.

Indians Da'ólta'góo 'ólta' Yíghah Da'askíí'ii

Nléi Naabeehó ba'á'chíní 'atah da'ólta'góo naakits'áadahjii' nihool'áhígíí yíghah da'askíí'ii kót'éego 'a'lkéé' sinil lá. 'Éi díí 'ániid 'ólta' yíghah da'askíí'ii 'áá'iyílní. Phoenix Indian School-di 'ashdla' díí high school wolyéhígíí yíghah da'askíí' Naabeehó daníilínii; Lók'aah Nteeldi 'éi 'ashdla'áadah; Shash Bitoodi 'éi tádiin dóo bi'qq t'áátá'í; Tsé Yaaniichii' hooleyéegi 'éi naaki; Tóta'di 'Éé' Neishoodii bá 'ólta'ági 'éi Naabeehó daníilínii díí 'ólta' yíghah da'askíí'; Be'eldíila Sinildi 'éi 'ashdla'áadah; Ft. Sill hooleyéedi 'éi náhást'é; Anadarko hooleyéedi dó' náhást'é; Tsíi-hootsogi 'éi hastáq; dóo náádaatáhgoó da'íí'ta'ágíí 'éi naadiin tsosts'id. T'áá 'át'égo high school yíghah da'askíí'ii Naabeehó t'áátáhádi neeznádiin dóo bi'qq naadiin táá' lá.

'Ashdla' nááhajii' 'ihoo'aah ha'nínígíí dó' t'áá 'ákót'éego 'ólta' yíghah da'askíí' dóo naanish yaa ch'ídahaaskai 'éi. 'Éi kót'éego 'a'lkéé' sinil: Phoenix tseebííts'áadah; Stewart

naadiin; Intermountain naadiin díí; Chemawa tádiin dóo bi'qq 'ashdla'; Chilocco dízdiin dóo bi'qq díí; Albuquerque 'éi tseebíí; dóo Sherman 'éi hastádiin dóo bi'qq tsosts'id. 'Ákót'éego tsíílkéi dóo ch'íkéi 'ólta' yíghah da'askíí' daqadqá' nléi 'adahwiis'áágóo.

SENIOR IN INDIAN SCHOOL

Indian School this year graduated the following Navajo high school seniors, Phoenix Indian School 5; Ganado Mission 15; Ft. Wingate 31; Rehoboth 2; Navajo Methodist Mission 4; Albuquerque 15; Fort Sill 9; Anadarko 9; and others 27 a total 123.

In addition Indian schools graduated the following Special Navajo Program seniors; Phoenix 18; Stewart 20; Intermountain 24; Chemawa 35; Chilocco 44; Albuquerque 8; and Sherman 67.

Hoodzo Tí'óo'góo Béégashii Hidigeehgi

Naabeehó bináhasdzo biyi'dóo 'ííí', 'inda béégashii da há ch'égeehgo naaltsoos bee 'éé'hózinii hólqogo 'ál'í. Díí 'ákódaat'éhígíí diné bilíí' dahólónii 'ta' doo bíí béédahózin da lá. Nléi nááná'ta' kéyah bikáá'góo béégashii, 'inda 'ííí' da doogéetgo 'átsé daníí'íígo bee haz'q. New Mexico dóo Arizona wolyéego ha-hoodzoogíí biyi' t'áá shiidqá'dii 'ákót'éego beehaz'áanii 'ádayósin. Kodóo hoodzo biyi'dóo beehaz'áanii náadaníilínii 'ta' bíí 'ahínáá-néidzogo 'ákót'éego nihich'í' naat'í' nihíí'íí' dahólónii. Díí bik'ehgo hoogáát nílínígíí kwii baa hane'go bikáá'.

1. Béégashii, 'inda 'ííí' da deiníí'ínígíí 'ta' yiniyé naazdáago 'át'é. Haa'í da naaltsoos t'áágéed 'ííí', béégashii da joolyéetgo hooltsqágo t'áá 'ákwii hats'qá' yidooltso'go haz'q. Naaltsoos bee 'ééhózinii hólqogo 'éi t'áadoo 'át'éhé da. Díí naaltsoos ha'nínígíí naat'áa-niishchíín nihitahgóo naazdáhígíí há hadeidile'. 'Éi 'áájí yiniyé naaltsoos 'ta' ndeijah. Ha-'át'éegi 'ákót'éego naaltsoos 'ta' shá hadidoolnít' noozíí'go béégashii disooyínígíí t'ah díkwii da hadziihgo naaltsoos biniyé nihá 'ádoolnít'.

2. Beehaz'áanii kwii baa hane'ígíí 'ánígo 'ííí', doodaii' béégashii da doo bí'diidlid dago doo t'óo bí'doolnih da ní. T'áá hazhó'ó beegashii yááz, 'inda 'éé'yázhí da t'ah 'a'lt'o'go bimá yikéé' yilwo'go t'éiyá doo baa hwiinít'íí da 'azh'q doo bí'diidlid da ndi.

3. Naabeehó bináhasdzo biyi'dóo 'ííí' da-níilínii t'áá 'a'ltso bigaan nisht'í'ajigo -N bik'í naaznil. Díí t'áá 'íiyisíí há'déest'ííí'.

4. Díí k'ad 'ákót'éego háájí da 'ííí' nihá deesgíígo, béégashii da 'ta' nihaa nahaaznii'go 'ákót'éego 'átsé naaltsoos nihá hadidoolnít'íí. T'ah díkwii da yiská hadziihgo naaltsoos bee nihá hadidoolnít'íí. T'áadoo 'ééhóziní béégashii

(Continued on page 11)

(Continued from page 10)

dashdiyéehgo da 'éi naaltsos há hadeidile'ii bił 'ahijiilziighgo doo yá'át'éeh da.

5. Bee 'i'diilíid t'áá hóó' nílíinii, níláhdi naaltsos 'atah bee há siłsoozgo dó' yá'a-t'ééh. Díí t'óó biká 'áda'al'jigo nishódahoot'éeh. (1) Yootóójí hahoodzo bee wójihígíí yíi' kéédahat'íinii Be'eldíila Sinilgóó New Mexico Cattle Sanitary Board hoolyééjj' yíká 'áda'al'j. (2) Arizona biyi'j' kéédahat'íinii 'éi Phoenix góó Livestock Sanitary Board hoolyééjj' yíká 'áda'al'j. (3) Utah wolyéego hahoodzojí kéédahat'íinii 'éi Salt Lake City-di State Board of Agriculture, State Capitol Building hoolyééjj' yíká 'áda'al'j.

Díí bee'i'diilíid binaaltsos biká 'áda'al'í-nígíí New Mexico biyi'j' t'áá' béeso b'áq' 'ilj. 'Áádóó t'áá t'áá' nínáháháh bik'eh díí naaltsosígíí 'ániidí há 'ánáálníł' t'eh. 'Ałdó' t'áá' b'áq' 'ilj 'ániidí há 'ánáálnéehgo.

Arizona biyi'j' 'éi neeznáá béeso b'áq' 'ilj bee'i'diilíid binaaltsos há 'áálnéehgo. 'Éi n'léi neeznáá nínáhahgo 'ániidí 'ánídaalne'. 'Áadi neeznáá bik'é 'anááji'nił.

Utah wolyéego hahoodzoóígíí biyi'j' 'éi t'áá'á'í béeso b'áq' 'ilj naaltsos. K'ad hadadilne'ígíí 'éi n'léi 1960-j' 'ilj. 'Áádóó 'índa t'áá' 'altso 'ániidí 'ánínaádaalne' dooleet. 'Éi neeznáá nínáánáhajj' náá'ídlj. 'Ałdó' t'áá'á'í béeso bik'é há háádadilne' lá.

LIVESTOCK REMOVAL Extension Branch

There has been misunderstanding on the part of some Navajo stock-owners about the need for obtaining livestock removal permit. These permits are needed when Navajos truck cattle and horses from the reservation. To better understand this subject existing State laws, regulations and agreement should be studied. These agreements are with the livestock Sanitary Boards of Arizona and New Mexico regarding the removal and release of Navajo cattle and horses.

1. Cattle and horses leaving reservation and not accompanied by a reservation livestock removal permit are subject to being held up or impounded by state brand inspectors. These livestock removal permits can be issued only by District Supervisors, or some other approved Government employee. Livestock removal permits must be obtained prior to the removal of cattle or horses from the reservation.

2. State laws specify that unbranded livestock cannot be released. Exception is made to suckling calves or foals (colts) accompanied by their mothers.

3. Livestock branded with reservation issued brands must also carry the -N brand on the left shoulder.

4. It is suggested that Navajo stockmen who plan to truck their livestock off the reservation contact their local Government representative several day in advance. They should indicate time they desire to have their livestock inspected and released. This will avoid the possibility

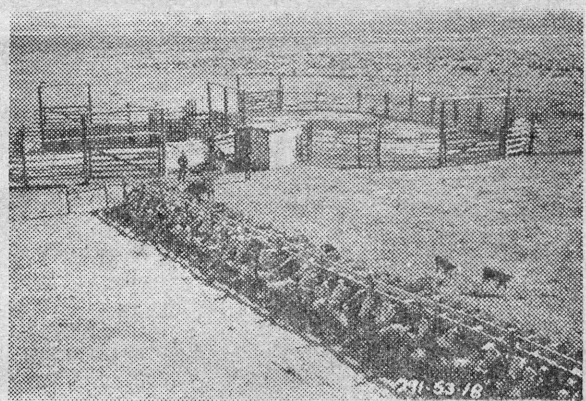
of missing the representative when they are ready to move their stock.

5. Any stock owner may obtain a registered State brand by applying to: (1) New Mexico Cattle Sanitary Board, Albuquerque, New Mexico; (2) Livestock Sanitary Board, Phoenix, Arizona; or (3) State Board of Agriculture, State Capitol Building, Salt Lake City, Utah. Application must be made to the State in which owner operates.

The fee in New Mexico is \$3.00, submitted with the application. This must be renewed every three years at a cost of \$3.00.

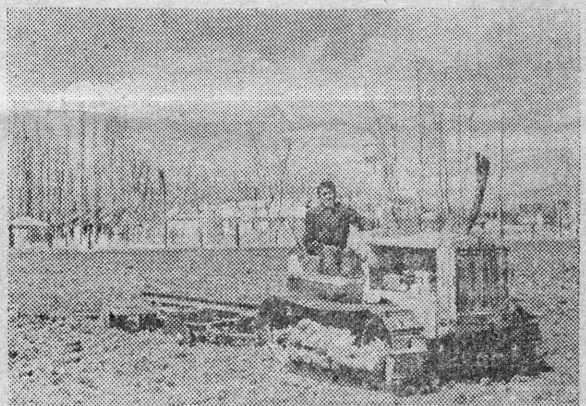
The fee in Arizona is \$10.00, submitted with the application. This must be renewed every ten years at a cost of \$10.00 for each renewal period.

The fee for recording a brand in Utah is \$1.00, submitted with the application, which is good until 1960. Beginning with 1960 and every ten years thereafter the cost of renewal fee is \$1.00 per period.



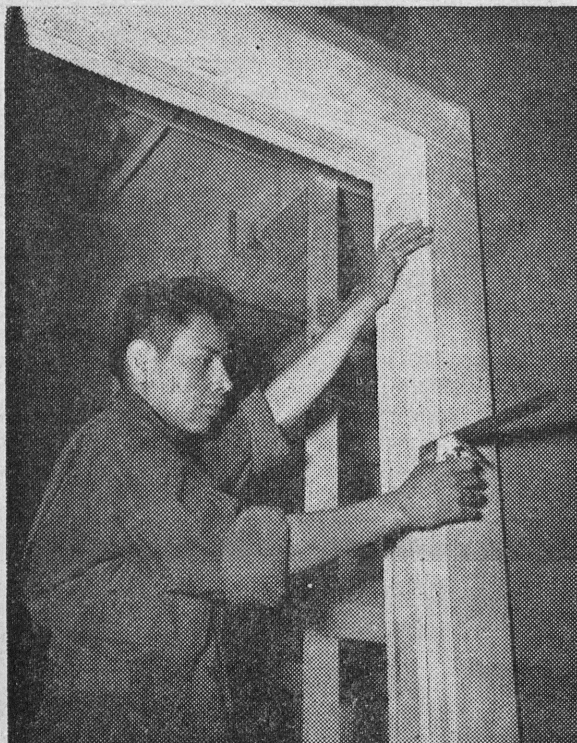
Temporary feeder built by Agriculture students, Stewart Indian School

K'éyah dóó Na'aldoosh bee 'iinááji yídahoot'aahii díí béégashii kwii shijé'ígíí yaa 'áda-halyá Stewart Indian School hoolyéedi. Béégashii yíi' da'atchozhígíí 'ániid yá 'ádayiilaa.



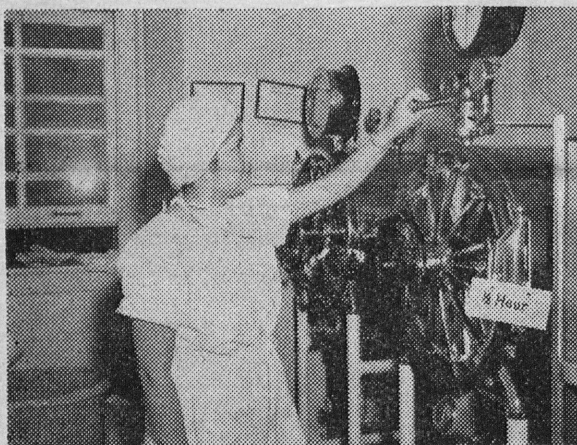
Richard Mitchell, Fifth Year Student, discing sod field in preparation for planting potatoes. Richard is attending Stewart Indian School, Carson, Nevada.

Richard Mitchell wolyé kwii chidí naa'na'í yíkáá' dah sidáhígíí. Stewart Indian School hoolyéedi atah 'ółta'go k'ad 'ashdla' nááhai. Nímasii k'ididoolyéet biniyé k'éyah bikáá' hozhdishq'oh.



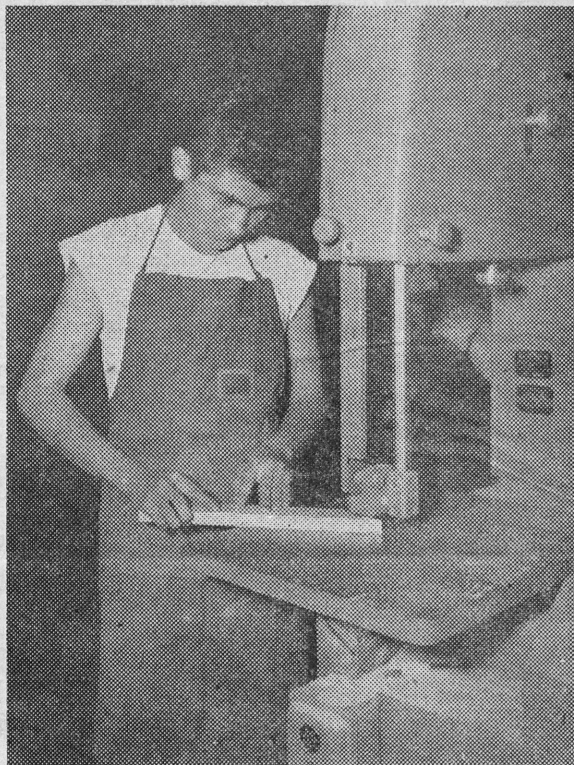
Henry Begay of Howell Mesa, Tuba City, Arizona checks to see that a door frame is correctly placed. Henry attends Special Navajo Program at Sherman Institute, Riverside, California

Henry Begay wolyée lá kwii sizínigíí, Tsin Bił Dah 'Azkání hoolyéédóó naagháá lá. Dáádil-kał bináz'áhígíí 'ájíléego bikáá'. K'ad 'éí nléi Sherman Institute hoolyéedi 'atah 'ólta'.



Betty Jane Begay is a nurses aid. She works at the Community Hospital, Riverside, California. She attended the Special Navajo Program, Sherman Institute.

'Azee'ál'jį góne' na'anishígíí yiniyě 'ihooł-áq'go k'ad Riverside, California hoolyéedi 'azee'ál'jį góne' naalnish díi 'asdzání kwii sizínigíí. Sherman hoolyéedi 'ashdla' nááhai-jį 'ihoo'aah ha'niiigo 'ólta'ágíí 'atah yíighah 'asłjį' naaki nááhaiídąq'.



Allison Yazzie of Tohlakai near Tohatchi, New Mexico is learning to use the power band saw. He attended the Special Navajo Program at Sherman Institute, Riverside, California.

Allison Yazzie wolyée lá kwii sizínigíí. Tsini-heeshjii' bee hadahach'iishígíí bee na'anish bóhojiil'aahgo bikáá'. Sherman Institute hoolyéedi 'atah 'ólta' nt'éé' lá díi diné.



Clara Belone learned to do home service work. Here she is working in a home at Studio City, California. She graduated from the Special Navajo Program at Sherman Institute

Clara Belone joolyée lá díi. Hooghan haz'ąagi na'anishígíí biniyě 'ihojiil'áq'go nléi Studio City, California hoolyéedi bilagáana ła' bá nijilnishgo bikáá'. Sherman Institute hoolyéedi 'atah 'ólta' yíighah 'asłjį' lá.



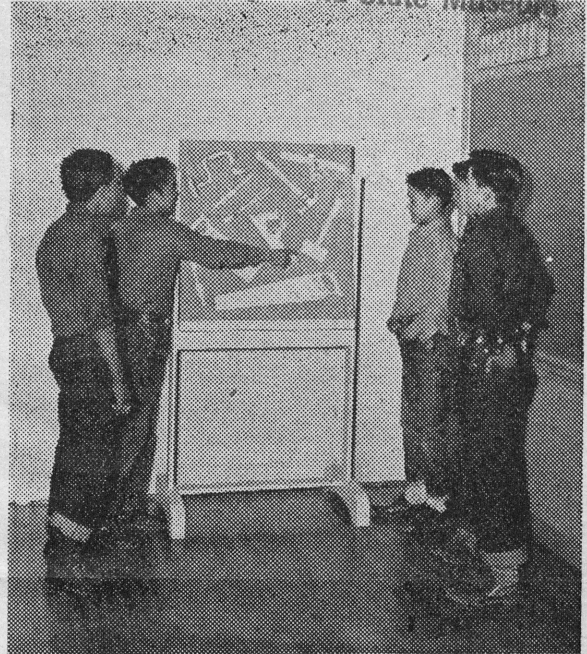
This young lady for Intermountain School is learning to be a store clerk. She is helping make a window display at the store. She is in the Special Navajo Program.

Naalyéhé bá hooghan góne' na'anishígíí bí-hojíit'aah lá díí. Ha'át'éegi da naalyéhé bá hooghan t'óo'gi t'áadoo le'é tsésq' biyi' dah naaznil t'eh, 'ákódaat'éhígíí hasht'e' ndajinil-go bikáá' kwii. Intermountain Indian School hoolyéedi da'ólta'ágíí ła' 'át'j.



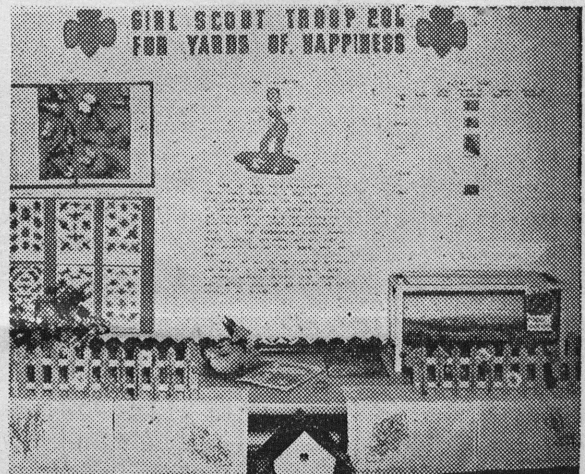
These students are in Mr. Beller's science class at Fort Wingate. They are studying cells. Fort Wingate is on standard with other New Mexico high schools.

Kwii naháaztánígíí Shash Bitoo hoolyéedi da-'ólta'ágíí 'ádaat'j. Mr. Beller wolyé bá da'-jólta' díí. New Mexico biyi'jii high school wolyéego da'ólta'ágíí t'áá 'altso t'áá yit 'ahaa naakáigo 'ólta' k'ad díí Shash Bitoo'gi.



The first thing a student learns in shop is the names of tools. These boys are in the Special Navajo Program at Intermountain School.

Naanish biniiyé 'íhojiit'aahgo n'léi bee na'a-nishí danilíinii 'átsé bízhi' bíhojiit'ááh. 'Éi 'ákódaat'éhígíí bídahojíit'aahgo bikáá' kwii. Intermountain Indian School hoolyéedi da'ólta'ágíí 'ádaat'j 'ashiiké yázhí.



This is one of the Girl Scout exhibit at Fort Wingate Achievement Day 1953.

Kóhoot'éédqá' dagggo 'átchíní Shash Bitoodi da'ólta'ágíí t'áadoo le'é 'álah 'ádayiilaii bá danéél'j. Kwii sinilígíí Girl Scouts wolyéego yee dah yikahii 'álah 'ádayiilaii 'át'é.

Indians Bee Bá ła' Hodooniikii

Mr. Emmons wolyéego n'léi ha'a'ahdi Indians yá dah sidáhígíí 'áníigo n'léi 'adahwiis-'ágóó Indians kéedahat'iinii t'áadoo le'é bee

(Continued on page 14)

(Continued from page 13)

bich'i' 'anidahazt'i' shíí t'áá 'íiyisíí bá baa yinísht'íigo 'át'é. 'Akót'éego bá shíí bééhózinígíí bąqgo kwii táa'go 'áłkéé' haz'á 'íiyisíí bá bi-diishkaal ní jiní. Jó 'éí: (1) ts'ídá yá'át'éehgo 'ólta'j' 'idahoo' aahgo bá 'ádoolníł; (2) 'índa 'ats'íís baa 'áháyąągi dó' t'áá 'íiyisíí bidziilgo ba dahólóq dooleet; (3) 'áádóó 'índa t'áadoo le'é bee da'íinánii daashíí néeląq' 'at'ąq 'ádaat'éego t'áá 'íiyisíí yidahoo' aah dooleet níí lá.

Díí k'ad 'ákót'éego binahat'áhígíí t'ahdii naaltsoos bee nihá hadilnééh. Hazhó'ó k'í-daazdąq dóó 'ałtso naaltsoos bee hadilyaago 'índa bee ch'íhodoogáął níigo yinaha'áął lá.

PLANS TO WORK ON INDIAN PROBLEMS

Mr. Emmons plans a three point attack on Indian problems. This program is to provide; (1) a sound education; (2) better health protection; and (3) many more different ways of making a living.

Preliminary plans are now under way to put this plan to work.

Indians 'Ólta' Łahj' Yik'é 'Asłąago Yá'át'ééh Hodoo'niid

Arizona wolyéego hahoodzooígíí biyi'j' Supervisors and Clerks Association wolyéego 'árah nádleełii haidąq' 'áłah náánásdlí' jiní. 'Éí shíí díí Arizona wolyéego hahoodzooígíí t'áadoo le'é bee bich'i' 'anidahazt'i' danilíinii yua nídaat'í yiniyé 'áłah silí'. 'Ólta' baa hwiinít'íigo Indians danilíinii díí Arizona yíi kéédahat'ínígíí béeso 'ólta'j' bá nanideeh nilíinii t'áá ła' 'atah yisnilgo yá'át'ééh dadíniid lá.

Bilagáana Mr. Myron R. Holbert wolyé, Assistant Superintendent of Public Instruction for Arizona niljigo 'éí 'ákót'éego yee haadzíí lá. T'áadoo le'é Indians bee bich'i' 'anidahazt'i' danilíinii bá baa nídaat'í danihiini náhalingo nihich'i' 'anidajit'nihiígíí t'áá sáhągo t'áá 'íiyisíí t'áá bi'oh daniil'ą díí Arizona bii kééhwiit'íini. 'Ólta' wolyéii lá 'éí bee ła' dooníł ndi ni, jó 'áko ndi t'áá bi'oh niil'ą ní. Indians bada'átchíní naadiin táadi mil yilt'éego 'aadéé' nihich'i' sinil 'ólta' bá baa nitsídaahkees ha'níigo. Jó níigo yee haadzíí lá díí bilagáana.

T'íis Yaa Kin hooleyéedóó bilagáana Mr. Ben R. Hunt wolyé, 'éí 'ánáadí'níigo Naabeehó binant'a'í béésh bąq dah 'ání danilínígíí béeso ła' bi'doo'niidgo t'áá shíí ła' nihich'i' kódeidoolíł náádoo'niid lá.

Lók'aah Nteeldóó Art Lee náánaolyé, 'éí 'ánáadí'níigo 'éí 'áłk'idąq' Wááshindoon Indians yíł 'ahada'deest'ąqgo 'ólta' bee baa 'áhášyąq dooleet níigo Wááshindoon yee

'ádee hadoodzíí' ha'níi ní. 'Éí lá háájí lá ní. Naabeehó binant'a'í hastóí béeso ch'ééh bí-yéékeed silí'go la' díí Wááshindoon 'ánínéj' t'áá chohoo'ł, 'áko bini' Wááshindoon t'áá 'át'é Indians 'ólta' bá bik'é 'adzisłąago 'ałdó' yá'át'ééh níí lá 'éí.

'Éí 'ákódaat'éhígíí hazhó'ó nihíł béédahodoozjig ha'níigo 'éí biniiyé ła' bits'a'nil díí 'áłah daazl'íi. Mr. Lee wolyé ha'nínígíí 'éí chairman niljig dooleet ha'níigo bá niho'deeltj.

SPEAKERS URGE INDIANS SHARE SCHOOL COSTS

A proposal that Arizona Indians help bear the cost of education was made. This proposal was at a meeting of the Superisors and Clerks Association. Members were in attendance from all 14 counties of the State.

Myron R. Holbert, Assistant Superintendent of Public Instruction for Arizona brought up the question. He said the state will not solve its Indian problem until education is provided for Indian children. 23,000 Indian children in Arizona are eligible for public school instruction.

Ben R. Hunt, of Holbrook, Arizona, suggested that Indian tribal councils be called on for some of this money.

Art Lee of Ganado, Arizona, said the federal government is treaty bound to educate Indian children. If the councils will not help, the whole cost should be born by the federal government.

A committee was formed to study this problem. Mr. Lee was selected as chairman.

Na'ach'ąq Yee Honeesnáá Lá

Jimmie Toddy wolyé níléi Tulsa, Oklahoma hooleyéedi t'áadoo le'é Indians danilíinii ndeizhch'ąq'ii danil'í baa na'asdee'go ła' yee honeesnáá lá. Jimmie Toddy wolyé ha'nínígíí t'áá Naabeehó niljigo 'óolyé.

Béeso neeznádiin dóó bi'ąq 'ashdladiin bíighahgo yoosbąq lá díí na'ashch'ąq' yee honeesnáánígíí bee. Harrison Begay wolyé diné ła', 'éí dó' łah t'áá 'ákót'éego yee honeesnáá lá.

NAVAJO ARTIST WINS

Jimmie Toddy, (Beatn Yazz) won the art contest at Tulsa, Oklahoma. This was for American Indian paintings. The exhibit was at the Thilbrook Art Center.

Jimmie was given a \$150 prize. This prize has also been won by Harrison Begay another Navajo artist.

Indians Bá 'Azeé'ádaal'jigóó

Níléi Indians kéédahat'jigóó Wááshindoon be'azeé'ádaal'íinii kojí Public Health Bureau wolyéego dah náá'ooldahj' baa didoot'áąłgo bini' 'ááj' yindaalnish dooleet ha'níigo baa hwiinít'ínéé k'ad níléi ha'a'aahdi 'atah naaltsoos siltsooz lá. 'Ayaái hooghan ha'níní góne' yaa nídaast'jigdo bee lą 'azl'j' lá. 'Adeíi hooghan ha'níní góne' 'éí t'ahdoo yah 'iinéeh da lá.

INDIAN HOSPITALS

A bill to transfer Indian Bureau health and hospital services to Public Health Bureau has passed the House. This bill will be acted on later by the Sénate.

McKinley County Biyi' 'ólta' Béeso Bá Nanideehii

New Mexico biyi'ji McKinley County wolyéego hanááhoodooígíí biyi' béeso 'ólta' bee náás kónáádoolnííki biniyé béeso baa hwiiníst'jíd. Bond wolyéego naaltsoos ndahaniihígíí bee béeso díjdi neeznádiin dóó bi'qá hastádiindi míil bííghah bee 'álah 'ádoolníí hodoo'niid. Naaltsoos 'adaha'níí baa na'as-dee' yéedáq' bik'i yisdzohgo 'atah naaltsoos bá 'adahaas'nil. Díí béesoógíí t'áá 'éí binahjí' Public Law 815 wolyéhígíí bibéeso, 'a' chóidoot'eet hodoo'niid. Nt'ée'go 'a' 'ádaaníigo díí naaltsoos 'ahees'nilígíí doo 'iljí da daaníí lá. Naaltsoos 'ahí'níí doo bee bá nahaz'áanii 'a' 'atah naaltsoos 'adayiiznil lá daaní. 'Aadahwiinít'j' góne' yah 'adeist'i'go k'ad 'ááji baa hwiinít'j'. Daashíí yit'éego yee ndahodoo'áát, jó 'éí t'éiyá t'ahdoo bééhoozjijh da.

Tséhootsooí hooleyéegi 'ólta' 'áhálnéhígíí, dóó Lók'aah Nteeldi, dóó ch'inííjdi, dóó Tó Naneesdizí hooleyéedi 'ólta' 'ádahálnéhígíí díí Public Law 815 wolyéego bibéeso ndanideehii 'a' bee 'áhálnééh.

McKINLEY NEW MEXICO SCHOOL BOND

Recently McKinley County voted a \$460,000 school bond. This would aid the county school system in getting Public Law 815 money. However, at present a suit has been filed saying that ineligible people voted. The court will now have to decide whether the election was legal or not.

This 815 law will provide money for Fort Defiance, Ganado, Chinle and Tuba City in the state of Arizona also.

Nda'ach'qahii T'áadoo Le'é Bá Danéél'j'

By Marion Goldstein

'Ałchíní da'ólta'ágíí t'áadoo le'é ndeich'qahii 'álah 'ádoolníígo bá dadínool'j' ha'níigo 'átsé biniyé 'álah 'azl'j'go baa hwiiníst'jíd. 'Ákót'éhígíí nayik'i yádadoottih yiniyé 'álah silj'j'ii t'áá 'ałtso bił yá'adaat'ééh lá. 'Áko bee lá 'azl'j'. T'áá 'éí binahjí' 'hoo'aah 'at'é hodoo'niid. Diné bina'ach'qahjí t'éiyá 'agháago bihodiikaal nahalingo 'éí dooda hodoo'niid. 'Ałchíní bini' t'áá bínizínígi 'át'éego nda-dooch'qah dóó t'áá yee 'ídahoot'aah hodoo'niid.

Dook'o'ostíid bine'j'í Kin Łání hooleyéegi 'ákót'éego t'áadoo le'é 'áłchíní ndeich'qahii 'álah 'ánál'j'ihgo nídáníl'j'ih. T'áá 'éí bik'ehgo dooleet hodoo'niid. Kwii dahoneesnáńígíí 'éí Kin Łanígóó doojih hodoo'niid. 'Áko 'éí Mrs. Frank dóó Miss Donovan, dóó Mrs. Goldstein 'ákót'éego yaa nída'dii'eezh.

Nda'ashch'q'ii kwii 'ałtso 'álah 'ádaal-yáago Kiis'áanii 'a' Fred Kabotie wolyé Oraibi hooleyéedóó 'éí kwii nídoodłóosgo yidínool'j'ih

hodoo'niid. Díí Kiis'áanii 'ayóo na'ach'qah dóó t'áá níłtéél nt'ée' bee béého'díłzin. Dóó t'áá 'éí yee na'nitin. 'Áádóó díí 'áłchíní nda-ach'qahígíí t'áá 'ałtso bił bééhózin.

Díí baa na'asdee'ígíí t'áá 'át'é 'áłchíní bá 'át'é. Binahjí' yá'át'éehgo t'áadoo le'é bó-needłj'igo yee 'ák'itsídadoolkos biniyé 'ákót'éego bá yii'a'. 'Índa hool'ágóó yéedaalnih dooleet biniyé. Ch'iyáán dadoodłj'ii dó' kwii 'a' ndaahya'. 'Éí 'álah daazłj'ii t'áá 'ałtso bá. Naaltsoos dó' si'qáago 'éí 'álah daazłj'ii bízhi' bik'i daasdzoh. Díí 'ákót'éego yii'a'go t'óó 'ahayóí baa 'álah 'azl'j'.

Library wolyéego naaltsoos dajólta'ii bá haz'ání góne' da'níł'j'igo 'ahoolyaa. Wóne' da t'áá 'át'é nízónígo bá hasht'e hooleyáago ts'ídá níł'j' beelt'éego 'ahoolyaa.

'Ałchíní yázhi nda'azhch'q'ii béédáahai-ígíí t'áá 'éí bik'ehgo 'ał'qá dah naajaa'go nahgóó t'áadoo le'é bá ndaas'nil. Háí shíj' 'iíyisí 'át'éego na'ashch'q' t'óó 'ahayóí ał'qá 'át'éego 'álah 'ádayiilaa lá 'áłchíní. Naaltsoos hadalgéshígíí da.

Díí 'áłchíní t'áá 'ałtso yaa bił dahózhógo bá baa na'asdee'. 'Ashiiké yázhi Boy Scout danilínii kwii hááhgóó shíj' ndaal'a'go ná'a-hóónáád. Naaltsoos hazhi' bikáá' 'ádajile'ígíí da yindaashnish 'a'.

'At'ééké yázhi dó' t'áá 'ákót'éego yaa bił dahoneenigo yaa naaskai. 'A' ch'iyáá kwii ndayizkqá dóó 'álah daazłj'ii yitaa da'as-tsood. Bááh tikaní cookies wolyéhígíí dóó tó tikaní bił hataadaaská 'álah dadzizłj'ii. 'Éí 'át'ééké t'áá bí 'ádayiilaago 'ákót'éego dajíyáq'. Bikáá' 'ádání da nízónígo naaltsoos t'áá 'ał'qá 'ádaat'éii bik'i daasti'go 'ádayi-laa. Daashtłizh dóó la' daaltsxogo. 'A' dó' dadoot'izhgo.

Bilagáana t'áá 'ákwii 'ólta' yinant'a'í níł-nígíí bich'ooní Mrs. Hobart Johnson, Mrs. Benham, dóó Mrs. Lewis dóó Mrs. Gladys Robinson 'éí níłááhdéé' bilagáana, 'índa diné, Kiis'áanii da ndahakáahii baa 'ádahojilyáago kwii 'ákót'éego t'áá 'ałtsoj' bóhoneedłj'igo baa na'asdee' Tó Naneesdizí hooleyéegi.

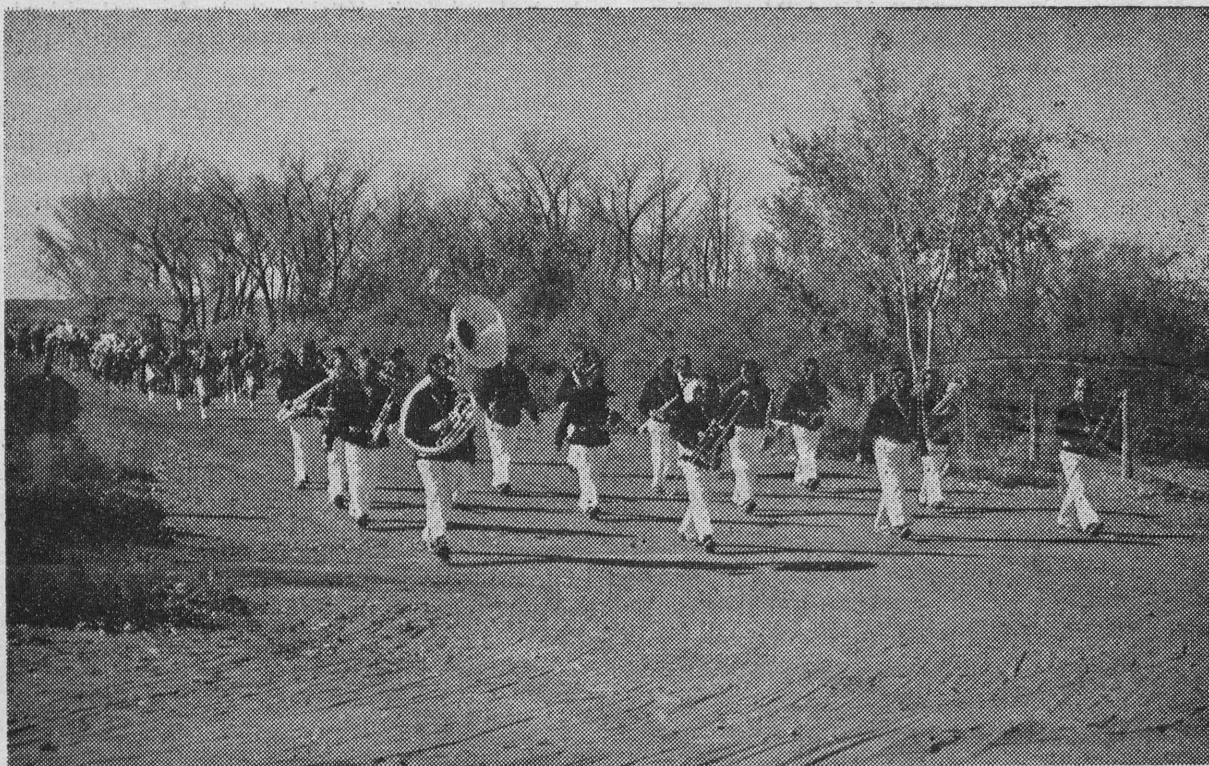
TUBA CITY ART SHOW.

By Marion Goldstein

The idea for an art show was first suggested at a faculty meeting. The feeling was general that it would be good for the children to have a chance to show their handiwork. It was not the idea that Navajo art should be stressed at the expense of learning new techniques. The objective was to development individual talented.

Mr. Benham, principal, appointed a committee of people who indicated an interest in the project. They used the Indian Art Show of the Museum of Northern Arizona, as their model. It was the idea that the best of

(Continued on page 16)



This is the Hopi Indian Concert Band. It is made up of residents of Tuba, Moencopi and Flagstaff. The band practices once a week. Victor Sekiestewa is the director. They have given several concerts at the Tuba City Boarding School. Kwii dilní yee ndaanéego yikahígíí 'Oozáí 'ádaat'j. Tó Naneesdizígi ndaalnishígíí dóó t'áá na-gháí 'ákoHgóó 'Oozáí Hayázhi hooleyéegi kéédahat'inígíí 'ádaat'j. Victor Sakiestewa wolyé 'éi 'iisíí yá sizíjgo yá'át'éehgo yee 'ahinéikah lá. Tó Naneesdizi 'ólta'ági t'áá díkwíidi shíj baa 'átah 'azlji'go dilní yee ndaazne' lá.



Grace Johnson and Bessie Begay served to visitors at Tuba City Art Show.

Grace Johnson dóó Bessie Begay 'át'j 'át'ééké kwii sizínígíí. Tó Naneesdizídi 'atah 'ólta'. 'Áłchíní t'áadoo le'é ndeich'qahígíí baa 'átah 'azlji' daníl'j biniiyé. Diné 'átah daazlji'ii ch'iyáán bá hadajika'go bikáá' kwii.

(Continued from page 15)

the Tuba show be sent to Flagstaff for the larger show. Mrs. Franks, Miss Donovan and Mrs. Goldstein were the committee. This committee used the same rules for the show on those of the Museum show.

Mr. Fred Kabotie of Oraibi, an art teacher as well as a famous artist, was invited to be the judge of the show.

He was familiar through his teaching, with the abilities of the various age groups represented. He also knew the requirements of the Museum show.

It was decided to make the affair a really big and gala day in the memories of the children. The show was given the air of a professional showing Refreshments were served. In addition a guest book was kept, and the whole community and nearby communities came to the show.

The library was the main display room. Natural colored burlap was hung over the book shelves. Also portable blackboards were brought in and draped. These stood at right angles to the walls. They were marked off for the various sections of the show.

The pictures were arranged by age groups. Finger paintings, rugs, crafts and rug designs were given a special section. The response to the request for entries was so enthusiastic that the show overflowed into the hall of the main building. About 300 pictures were shown. Also rugs, tapestries, cutouts, rug designs, and clay work were displayed.

The children showed much delight in the show. The Boy Scouts ran errands, acted as guides and traffic men. They also handled the guest book.

Two of the sixth girls, Bessie Begay and Grace Johnson were especially helpful in getting ready to serve refreshments. They planned fruit punch, cookies. In addition they decorated the two refreshment tablets. The main color scheme was brown, yellow and turquoise.

Mrs. Hobart Johnson, Mrs. B. Benham, Mrs. Lewis, and Mrs. Gladys Robinson were hostesses.